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TREASURES OF A WELL-SPENT LIFE. *

"LAYING up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—1 TIMOTHY 6: 19.

IN the verses preceding the text the Apostle exhorts Timothy to charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

These last words, viewed in their connection, inculcate the duty of living and acting with a wise reference to our future

* See EDITOR'S NOTE at the end of this discourse.

good ; or of so spending life, as it passes, that we may lay for ourselves an abiding foundation of happiness against a coming time of need, and so lay hold on eternal life.

But I do not propose to dwell on this duty now, just in the form here expressed, but to bring before you a subject obviously enough suggested by the text, and which, I hope, may be useful as the theme of the present discourse. It is this—the treasures of a well-spent life.

I. Let us first endeavor to form a just idea of what is meant by such a life—what and how much does it include ? A brief answer is—a well-spent life is a life so spent as to secure the great end of living. And what is that end ? The answer in the Catechism can not be bettered—"It is to glorify God and enjoy him forever." No life is well spent which disregards or fails of this great, ultimate end of human existence. Life, viewed in a proper light, is to be considered as a unit, a whole, embracing our temporal and our eternal being, our existence here and hereafter ; and to spend it well is so to spend it, that every part of it shall have a favorable bearing upon every other part, and serve to secure for us the greatest amount of good of which the Creator has made us capable. It was this view of life which led the great Edwards to adopt the resolution so often referred to—"that he would do whatsoever he thought to be most to God's glory and his own good, profit, and pleasure on the whole, without any consideration of the time, whether now, or never so many myriads of ages hence."

This indicates a just estimate of life, and suggests the proper manner of spending it. It allows no break in our existence, no severing of one part from another, but connects the present with the future, time with eternity, and wisely determines to take in the whole of our being and make the most of it.

A life well spent in the sense here intimated, early yields itself to the influence of true religion, and in its development is animated and controlled by the love of God, by trust in his mercy, obedience to his will, and hope of his glory. It does not spend its strength and vigor in a chase after the vain things of earth and time, in selfish ease, in pride and worldly show, nor in greediness of earthly honor, nor in a covetous grasping after lucre, nor in hoarding up riches with which to gratify the lust of the flesh, the lust of the eye, and the pride of life. It is not selfish, it is not miserly, nor misanthropic, nor unsympathizing and hard-hearted in regard to the welfare of others ; nor does it load itself down with the thick clay of earthly-mindedness, nor waste its energies by exhausting care and corroding anxiety, and so bring on debility, disease, premature old age and decay. These are great and common faults in the manner of spending life, and they are the source of

most of the miseries under which men groan away their earthly being.

Now, a well-spent life keeps itself clear of these and such like causes of disappointment, suffering, and sorrow, and aims in all things to regulate itself by the principles of virtue and rectitude, of benevolence towards man and piety towards God. It does not turn anchorite, nor seek the cloister, nor despise the good things of the world; but studies to enjoy them in a rational manner, so as to make them conducive to the truest happiness and the noblest end of living. It keeps the appetites and passions in due subjection to the higher principles of our nature; regulates itself in eating, drinking, sleeping, and working, by the laws of temperance and sobriety, and constantly aims to pursue such a course as is adapted to promote health and happiness, and to develop and form a right character; one truly symmetrical and harmonious, and adorned with the fruits of good living.

To sum up the whole in a single sentence, a well-spent life is a life early imbued with the principles of piety, and unfolds itself under the influence of the truth and grace of God. It is virtuous, diligent, frugal; it is kind, benevolent, generous; it is animated with love to God and love to man, and as age comes on, it keeps itself warm and living by keeping itself in contact with the living, moving world around, and thus, as exhorted to do in the words preceding our text, it strives to fill up its allotted time on earth in doing good, to be rich in good works, ready to distribute, willing to communicate, laying up for itself, in this manner, a good foundation against the time to come, and so securing everlasting life in the kingdom of God.

Such are the main elements of a well-spent life. The picture may seem highly drawn, and such as is rarely attained in actual experience. Yet not so rarely as perhaps some of you may think. However this may be, it is proper I should hold it up before you as the standard to which all should aspire to be conformed, and in proportion as any one approximates to it in his manner of life, he lays for himself a good foundation against the time to come, and enhances the treasures of which I am now to speak—the treasures of a well-spent life. What are they?

1. The first item in the inventory which I mention is health and cheerfulness, especially in the decline of life. These, we all know, are blessings of inestimable value; and though not the invariable, they certainly are the usual attendants of a life spent as just described. Any facts, which appear to the contrary, are such only in appearance, are exceptions to the general rule. The rule is, that health and happiness follow in the train of a well-spent life, and crown its evening with tranquillity and contentment. This might be inferred with much certainty from the benevolence of the Cre-

ator in our formation, and the arrangements of his providence for our well-being. He made us to enjoy health and cheerfulness, and the provisions of his wisdom and goodness are amply sufficient, if rightly used, to secure this end of our creation. It is well remarked by Dr. Paley, in his work on Natural Theology, that every part of the human system bears marks of benevolent design. It contains no organization, no apparatus, or functions of any kind intended to produce pain and suffering in the body, or to cloud the mind with despondency and gloom. These, wherever they exist, indicate the violation of some law of our being, the disregard or neglect of some provision designed by the Creator for our comfort and our good.

We hear much, and perhaps we say much, of the aches and pains of life, and of the sicknesses and sufferings that flesh is heir to; and we are too ready to charge them all to the account of our Maker, as if they were generated by some uncontrollable cause in the very structure of our frame, or in our physical constitution. Whereas, if we would trace these things back to their origin, we should find that, in a vast majority of cases, they are of our own producing, the result, as I have said, of some violation of law, of some transgression of the rules of health and right living. I do not forget here that children sometimes inherit ill-temperaments, and feeble, sickly constitutions from their parents. But even in this case the remark holds true, there has been transgression, violation of law, the consequences of which pass over from parents to their offspring. The human system, in its normal condition, is designed for health and enjoyment. It would, no doubt, under any treatment, wear out and fall into decay; but under a right treatment, such as a well-spent life would secure to it, the wearing out would be gradual, like the going out of a candle, or the coming on of sleep, after a long day's labor; and would never be attended with the shocks and pain and gloom which are the natural result of an ill-spent or vicious life. That high authority, the Registrar of England, remarks: "Man does not pass through all the stages of his physiological and intellectual development in less than seventy years." That is, he ought, as a general rule, to live so long and to enjoy health and vigor; and if it be asked why he does not, the answer is found in wrong, unnatural modes of living. Let any one rightly understand the laws of his being, physical, social and moral, and study carefully to conform to them, and life, in all its parts, would be likely to be healthy, cheerful and happy; it would pass away as a long, bright summer's day, bringing sweet music to cheer him in its morning, noon and evening, and closing, not in clouds and darkness, but in clear sunshine and light. He who should spend life in this manner, would have no occasion and no inclination to say that all the best things in the world are enjoyed in youth or middle age, and that old age is

necessarily sad and gloomy, having nothing to cheer or minister to its joy and comfort. His enjoyments would indeed be different from what they were in youth and middle life, but not less real nor less satisfying.

It would be easy to confirm the truth of these remarks by an appeal to facts. And I will venture to mention two or three. Look, then, at the venerable Ex-President of Yale College, now in his eighty-eighth year. See him rich in the treasures of a well-spent life—his mind calm and serene as a summer evening, his health equable, his spirits cheerful, his faculties vigorous, and his sun, now just above the horizon, appears full-orbed and bright, giving promise of a brighter and happier day soon to rise in another world.

Look, too, at his noble compeer and fellow-laborer, Professor Silliman, just passed his eighty-second year, erect, buoyant, firm of step, active, cheerful, abjuring now, as always, tobacco in all its forms, and intoxicating drinks of every kind, temperate in all his habits, and carefully observant of the laws of health, he is a striking example of the happy effects of a well-spent life; showing to all who know him how rich are the treasures he has gathered from the past to cheer and animate him, as he waits a little, till he is called home to renew his youth in another and a happier clime.

I may mention *here*, too, another example; it is that of Chief-Justice Williams, a member of the congregation to which I minister—he is now in his eighty-fourth year, cheerful, healthy, active, found at the head of his Bible-class every Sabbath morning; always in his place in the sanctuary, and at our occasional religious meetings, his heart warm and sympathizing as ever in all good objects, and his hand ready to help them forward; his influence, though less public than formerly, is hardly less effective and beneficent in the noiseless teachings of a consistent, ripened Christian character; he stands forth a fine example of the rich treasures which a well-spent life gathers around itself in its close, ready to be transferred to enrich the life which is to come.

Yet another case I must refer to—it is that of a venerable minister of Christ, who, a short time since, spent several hours in my family, on that day ninety-six years old, yet elastic, quick of movement, social, cheerful, happy, as if his great age had forgotten to do its wonted work of decrepitude and decay on him, and he had yet many years to live and enjoy life.*

It has been truly said, that God sometimes gives to a man a guiltless and holy second childhood, in which the soul becomes childlike, not childish, and the faculties, in full fruit and ripeness, are mellow without sign of decay. This is that sought-for land of Beulah, where they who have traveled manfully the Christian

* Rev. Daniel Waldo.

way abide awhile, to show the world a perfect manhood. Life, with its battles and sorrows, lies far behind them; the soul has thrown off its armor, and sits in an evening undress of calm and holy leisure. Thrice blessed the family or neighborhood or church that numbers among its members one of these not yet ascended saints. But I pass to remark—

2. That another item in the treasures of a well-spent life consists in pleasant reflections on the past.

It is a fact not enough thought of by many, that life reproduces itself in its decline, or is lived over again in advanced age. It comes up then in the effects of early habits, in remembrances of days gone by, and reflections on privileges improved or misimproved; and life, renewing itself from these sources, takes on bright or dark hues, is cheerful or desponding, according as it has been well or ill spent.

Let us call up some of the pleasant reflections and grateful remembrances of one who has spent life well and is approaching its close. It is a great thing that such an one can reflect, that the main end of life is attained; his peace is made with God, and his inheritance in heaven secure. He looks back to the morning of life and is thankful to God that he was then called to remember him, his Creator, and devote himself to his service and glory. This he regards as the turning-point of his immortal destiny; and to the position he then took, as a disciple and follower of the Redeemer, he traces all the blessings that have crowned his earthly course. And they are many. He remembers all the way the Lord his God has led him, for many years, in his pilgrimage through the world, and he is constrained to say that goodness and mercy have followed him all his days. Trials he has had, perhaps many; but he has long since learned to regard them as mercies in disguise; a necessary part of his discipline and training for the kingdom of his God and Saviour. And then, for the mercies of his life, his blessings—they have been new every morning and fresh every evening, dropping along his pathway as manna around the Israelites in the wilderness. And they all come to him endeared by the thought that they are the gift of a Father's love, and pledges of higher good reserved for him hereafter. His piety, his faith and hope in God spread a new interest and a new charm and beauty over all the works of creation and scenes of life; and that because he has learnt to view them as manifestation of the wisdom, power and goodness of his Father in heaven; and now that life is passing away, and man's works are losing their interest, the reflection comes home with refreshing power to his bosom, that the works of God abide forever; that he has been taught to see his glory and excellence in them; to praise and enjoy him in his blessings, and to look with cheering hope to the new heavens and new earth wherein dwelleth righteousness. And

then how many precious seasons of communion with God, and intercourse with Christian friends, and support in trial, and aid in duty, and growth in grace, and confirmation in Christian faith and hope will a well-spent life call to remembrance as such a life draws to its close. The whole scene of the past rises to his view, and, like Moses on Pisgah, he looks back on the wilderness he has traversed under the guidance of the pillar of cloud by day and of light by night, and grateful for the deliverances experienced and for blessings enjoyed, he views in delightful prospect the land of promise just before him, and waits, wishingly, to pass over Jordan and take possession of the promised inheritance.

3. Another item in the treasures of a well-spent life is sustaining consolations in the present, and joyful anticipations in the future. The past is over and gone; but the fruits of it remain to animate and refresh the soul, and to inspire it with new faith and hope. Look at Paul the aged—in early life a blasphemer and a persecutor, and this he always remembered with penitence and sorrow; but from the time of his conversion his life had been spent in a course of earnest, untiring consecration to the service of his Redeemer and the good of his fellow-men. And what divine consolation and hope did he enjoy, as near the close of life he reviewed the past, surveyed the present, and anticipated the future? Hear the language of his joyous and happy heart, as from his prison at Rome he addressed his last epistle to Timothy, his son in the faith. “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.” This was, in Paul, the language of experience. It breathed forth the grateful and confiding feelings of his heart in the near prospect of leaving the world and going to appear in the presence of his God and Saviour. That single word ‘*henceforth*’—how full of meaning as it fell from his lips? His race was run, his course was finished, the mark of his high calling attained; and now, full of faith and hope, he waited the hour of his departure, nor waited long; it soon came, and he went from the sufferings of martyrdom to receive a crown of glory laid up for him in heaven. Such in all cases, in its essential features, is the blessedness of a well-spent life as it draws to a close. It gathers consolations from the past, from the present and the future, and brings them all, as its own rich treasures, to cheer and animate the soul when the scenes of earth and time are passing away. One, who has spent life well, will not be left *alone* at its close; he will be favored with consolations and hopes, in the closing scene, which the world can neither give nor take away. He has a rich heritage of promises to fall back upon, of priceless value. God his Saviour draws near, and affords him his special

presence. The fear of death is taken away, and the darkness of the grave removed. The great question of the soul's salvation is settled on a sure foundation, and all is felt to be safe for eternity. And thus it is, that just when the treasures of earth, its riches, honors, pleasures are passing away, and are seen to be utterly vain and worthless, the treasures of a well-spent life come in, with all their richness and fullness of consolation and support, and fill the soul with joy and peace in the prospect of leaving the world to go and be present with Christ in glory.

4. A well-spent life gathers among its treasures a rich inheritance to be transmitted to children, and other near relatives and friends. I refer not here to bank-stocks and notes, nor to bonds and mortgages, nor to splendid houses, and rich estates. These are regarded by many as the chief good, and they spend all their days and exhaust all their energies in acquiring them for themselves and their heirs, and then find, too late, that what they have acquired proves, both to themselves and their heirs, the greatest curse that could come upon them.

When I speak of a well-spent life as securing a heritage of good for children and others, I refer to the happy influence of such a life, as adapted to win them to God, to form them for duty, for usefulness and heaven. A parent, a father, a mother living such a life, a life of nearness to God, of faithful devotion to his will and the best interests of the soul, viewed in relation to both worlds, accumulates a treasure for his children of more intrinsic value than all the wealth of the Indies. It is the treasure of a right Christian example, of a daily holy influence, of instruction dropping as the rain and distilling as the dew, of going before them in the path of duty and heaven, and of prayers laid up to be answered by a faithful God in their conversion and salvation. The supreme value of this treasure no worldly man knows how to estimate. The good it comprises he does not possess, and does not care to possess, loving money and earthly things better. But what comparison is there between the two viewed as an inheritance to be left for children or other members of an household? A rich estate, built up by worldliness, avarice and fraud, may be prized by the owner as the chief good, and looked to by his children and heirs with eager desire to divide and possess it, to gratify their own selfish desires and habits. But what is the influence which it is likely to exert both on him and on them, in relation to God, the soul, and the interests of eternity. Why, to lead them to neglect the whole, to fill them with pride and the love of the world, and finally bring upon them endless poverty and woe in the world of despair. In this way many a parent by his own worldly and too successful life, in getting and laying up earthly treasures, has entailed both on himself and on his children and heirs a miserable

inheritance of impenitence and sin, with the fearful retributions of a neglected eternity to be met and endured hereafter.

Directly the opposite of this is the treasure which a parent by a well-spent life bequeaths to his offspring. Wealth he may have little or he may have none; he may die poor and leave his children to provide for themselves; and yet, if he has spent his life well, in the proper sense of that phrase, if he has lived a life of piety, of prayer, of usefulness in the circle of his influence, he has gathered a treasure of greater, infinitely greater value to his children and those connected with him than all the wealth of the world. It is a treasure which carries in it the blessing of God, which maketh rich and addeth no sorrow thereto. It is a treasure of Christian example, of holy influence, of heavenly teaching, of prevailing prayer, including covenant promises of God's favor here and of his eternal friendship and love hereafter.

5. The rewards of heaven must be taken into the account, if we would estimate aright the treasures of a well-spent life. Such a life does not terminate in itself or at the grave. It gathers up the results of its entire course on earth, and sends them forward to enhance its joy and blessedness in the future world.

It is a beautiful and instructive epitaph said to be engraven on the tomb of Atolus, at Rheims, in France: "He exported his fortune before him, by his charities into heaven; he is gone thither to enjoy it." Whether this epitaph was deserved or not, in the case referred to, it expresses, in striking language, the great scriptural truth, that the deeds of a well-spent life go before him who does them, and are converted into rich rewards of grace to greet him on his arrival in heaven. It is thus that the present life is the parent of the future, and shapes and decides its condition forever. Whatsoever a man soweth, that shall he also reap. And our Saviour has taught us that no service done for him, however humble, not even the giving a cup of cold water to a disciple in his name, shall lose its reward. Read over the 25th chapter of Matthew, in which he gives an account of the final judgment, and you will there find that the life which men live on earth carries forward its treasures of holiness or sin, of good or ill-doing to the great tribunal, and there these treasures make up the items in the final account, and decide the question of the soul's salvation or perdition forever.

In this view the treasury of a well-spent life appears in something of their true value. They are treasures for eternity. They enhance the soul's happiness forever and ever. Rich and eminently blessed in their influence in this world, they are far more so in the world to come. Then it will be found that no Christian grace or virtue nurtured in time, no humble endeavor to grow in grace, no sacrifice for duty, no disinterested act of self-denial, no effort to do good to others, no willing contribution to spread

the Gospel on earth, or fervent prayer for its success, no seasonable reproof or wholesome counsel, or even sigh of pity or tear of sympathy—none of all the acts that go to make up a well-spent life, will be overlooked or forgotten on the great day of final adjustment—all will be recognized as among the soul's treasures, and will receive a glorious reward, through grace, from the great Lord and judge of all.

Such are some of the treasures of a well-spent life—health and cheerfulness in its progress, but especially in its decline and close; pleasant reflections and grateful remembrances in view of the past, sustaining consolations in the present and cheerful hopes of the future; a rich inheritance to be transmitted to children and posterity, and imperishable rewards laid up in heaven.

I close with two remarks, suggested by the subject :

1. The poorest sincere Christian on earth is richer than the richest worldling. Take an illustration from the parable of Dives and Lazarus, in the 16th chapter of Luke. We can hardly conceive of a greater contrast in outward condition than existed between these two individuals, as described by our Saviour. Dives possessed great riches; Lazarus was extremely poor. Dives was clothed in purple and fine linen, and fared sumptuously every day. Lazarus was clothed with rags, and fed on the crumbs that fell from the rich man's table. Moreover, he was sorely diseased as well as extremely poor, and so was daily brought and laid at the rich man's gate, where the dogs, it would seem, showed that sympathy which was denied him of man. Which now of these two individuals was richest in the true sense of the word; which possessed the most valuable treasures? Judge not by the eye of sense, but look through the outward appearance and judge righteous judgment. Doubtless, multitudes envied the state of the rich man, courted his favor, and said in their hearts: 'Oh! that we could be like Dives.' The same persons would naturally shun the suffering Lazarus, and think of him as a poor outcast from society and from his Maker's favor. But how did God regard these men? He looked beyond their outward condition and viewed them in their true state and character. And what was his judgment? Facts decide. Dives, with all his wealth and splendor and luxurious living, was an impenitent, ungodly man; his life had been a life of self-indulgence, sensuality and carnal enjoyment, and his treasures were only such as ministered to the lust of the flesh, the lust of the eye, and the pride of life. He died, and instantly all his pageantry and riches left him, and he became so poor that he could not command so much as a drop of water to cool his tongue amid the torments of hell. But Lazarus, with all his poverty and pain and helplessness, was a friend of God, and an heir of heaven. There was piety, there was goodness, there was love to God in this poor man's heart, there was a heavenly spirit in

a diseased tabernacle of clay, and treasures of infinite value were his, even durable riches and glory in heaven. Angels were hovering near to watch the scene; he died and was borne of them at once to inherit immortal joys in the presence of his Father and God. This shows, and, as set forth in the parable, was designed to show, that the humblest and poorest Christian on earth is richer than the richest worldling. His are the treasures that have value and currency in heaven. They are the treasures of the mind, of the heart, of a life devoted to God and spent in obedience to his will. They leave him not in trouble, nor amid the disappointments and changes and losses of this earthly state; they go with him through death and the grave, and abide with him forever as sources of pure and everlasting blessedness in the world of glory. In contrast with this, the richest of mere worldly-minded men are, as in the case of Dives, mere outside show and glitter, ministering to pride and luxury, to appetite and passion, a few days, then vanish away and leave their possessor poor and miserable during eternity. Let us learn, then, to estimate things according to their true value, and make it the great aim of life not to amass earthly treasures which can never add any thing to our moral worth in the sight of God, and may leave us at any moment; but let us seek such treasures as God values and loves, treasures of the heart, of the soul, of a life devoted to his glory and spent in his service, and which will abide by us in all changes, in all trials, through death and the grave, and be our joy and rejoicing during the endless ages of our future being.

2. Our subject reminds us of the heritage of poverty and misery which an ill-spent life is sure to gather to itself in the latter end. I refer here, not merely to a life of sensual indulgence, or of dissipation and vice; the results of such a life we know can be only sorrow and shame. I speak rather of a life of irreligion, of neglect of God and the soul, and which is spent in pursuit of such things as the world can afford; riches, honors, pleasures. These, I will suppose, it gains in abundance. It heaps up wealth, it builds fine houses, multiplies its estates, and surrounds itself with all that heart can desire of earthly good. But with all, it is ungodly, impenitent, prayerless, wholly in the spirit of the world, and actuated by no higher motives than selfishness, the gratification of the lust of the flesh, the lust of the eye, and the pride of life. Look now at the man who spends life in the manner here indicated, as age comes on, and he approaches the end of his course. What are the treasures he has been gathering for himself during his irreligious, godless life, and of what value are they to him now as the shades of the evening thicken around him, and he is about to leave the world and pass into eternity? They are such things only as perish in the using, and in this, his last extremity, are utterly vain and worthless. They can not purchase for him the

smallest exemption from disease, nor a moment's respite from death, nor afford the least hope, as he looks to the dark scene before him. He has lived to the world; he has sought his portion in the world; has been successful in his plans and pursuits; but now, when he is old and about to die, all he has sought and possessed is leaving him poor, worn-out, sad, gloomy, and hopeless; and soon all his earthly treasures will be comprised in a coffin, a winding-sheet, and six feet of earth in which to deposit his body, to consume away and turn to dust. And what are the reflections that crowd upon the mind of this man who has spent life only in pursuing his own selfish plans and seeking his own selfish interests? How dreary, how desolate, the scene of the past, as he looks back upon it! Life is gone, but the great end of life is not attained; sin is not pardoned, the soul is not saved, but lies under the guilt of long years of impenitence, and estrangement from God, and abuse of his mercies. And then, how poor, how comfortless, how dreary and waste the scene, as this man of an ill-spent life looks around him, looks within and contemplates his present state and character, in relation to God, whom he has neglected and disobeyed all his days, and whose proffered grace and salvation he has a thousand times rejected and despised. The world is now passing from his vision; its possessions he can no longer retain; religion he has none; fitness to die he has none; he is shut out from the presence and favor of God, and has no comfort and no hope as the last solemn hour draws on. And then the future, it is all dark and cheerless before him. Eternity, with its boundless prospects, is just opening to his view; but he has no preparation to meet its awful scenes, and no light or hope to cheer him on his entrance into the dark valley. Such is the heritage of an ill-spent, godless life. No, not the whole of it. There lies beyond the scenes of earth and time another part of this heritage still more gloomy and terrible; even an heritage of just and eternal retribution in the world of despair. There an ill-spent, irreligious, sinful life has its termination in banishment from God and heaven, and consignment to the endless poverty of hell.

And are any of you, my hearers, living such a life; a life of estrangement from God, and of all due preparation for the coming time of need? This may seem to you a light matter now; but not so when life's course is run, and the results of it gather around the closing scene, and you are called, as death draws near, to reflect on the past, to consider the present, and look to the future with all its solemn issues before you. In that time to come referred to in our text, you will need a good foundation on which to rely for consolation and support, and such a foundation can be laid only in a well-spent life, a life sincerely devoted to God, animated by his love, and spent in honoring his name, doing good in the world, and laying up treasure in heaven. Remember that life is to be

lived over again in its results, as age comes on, and eternity draws near. You are now filling the cup that is to be pressed to your lips in the ebbing of your earthly being. You are now spreading the couch on which you are to lie in the decline of health and strength, and when sickness and death come upon you. See to it that you fill not your cup with the wormwood and gall of impenitence, worldliness, neglect of God and salvation; nor spread for yourself a couch of thorns, or of fire, on which to be stretched in your dying hour. In all your plans and pursuits in life, look to results; calculate consequences; live for both worlds, resolved in all you do, to make it your great governing aim to glorify God, and enjoy him forever. To this end, enter betimes into his service, give him the dew of your youth, the freshness and vigor of your age. No man ever begins to live aright till he yields himself in love and obedience to his God and Saviour; till he becomes a Christian, and religion enters his bosom as a living power, controlling his feelings, his purposes, and pursuits. Till this position is taken, this change wrought in your habits and aims, your life is directed to a wrong end, and is governed by a wrong spirit; it is selfish, earthly, sinful, and can result only in laying up for you a miserable foundation of guilt, remorse, and fear in the time to come. Let all, then, begin right who would spend life right. Begin with God; enthrone him over the heart and life; take his will as the rule and his glory as the end of your being; looking to both worlds, fully determined to make the most of your existence, whether it be now or never so many myriads of ages hence. Do this, and you will indeed lay for yourselves a good foundation against the time to come. The treasures of a well-spent life will constantly accumulate and gather around you, with new power to enrich and to make you happy, as you go on in life, and will then pass with you to enhance your joy and blessedness forever in the future world.

NOTE.—We recently heard this instructive and impressive discourse delivered to a crowded assembly at Saratoga Springs, and requested a copy for publication. To the eminent men alluded to in the discourse illustrative of the text, the preacher might have added his own life-long labors of many years, had it been proper, in the pastoral office, over an important church, one of the oldest in New-England, which never dismissed a minister from his pastorate. In the beautiful portraiture drawn on page 262 we can hardly fail to recognize the lineaments of the author of this discourse, albeit he meant not so.—EDITOR NATIONAL PREACHER.

SERMON XXVI.*

BY REV. CHARLES HODGE, D.D.,

PRINCETON, NEW-JERSEY.

IN MEMORIAM OF REV. CORTLANDT VAN RENSSELAER, D.D.

"HELP, Lord; for the godly man ceaseth, for the faithful fail from among the children of men."—PSALM 12: 1.

THE death of CORTLANDT VAN RENSSELAER has sent a wave of sorrow over our whole land. There is scarcely a congregation in our widely-extended Church in which his loss will not be felt as a calamity. His official duties brought him into contact with almost every Presbytery, and demanded his presence at every General Assembly, while his personal qualities secured the confidence and love of all who were thus brought to know him. It is not, therefore, unaccountable that the relation which he sustained to our Church was altogether peculiar. Of our nearly three thousand ministers, there is not one who was the object of so much personal confidence and affection; not one whose face was familiar to so many persons, or who had effected a lodgment in so many hearts. Our last General Assembly, embracing more than three hundred members, gathered from every State of the Union, (excepting three,) addressed a letter to Dr. Van Rensselaer, then upon his dying-bed, expressing their sorrows for his affliction, and their high estimate of his worth and services. That letter was heard in the midst of tears and sighs. It was adopted by the whole Assembly rising to their feet, when the oldest minister present gave utterance in prayer to the feelings which swelled every heart. This is an incident unprecedented in our history. No other man was ever so honored. It was a tribute not to greatness but to goodness. It was rendered cordially; no man faltered in his assent; no man doubted that it was a well-earned testimony to a beloved and faithful servant of the Church. We do not, however, assert any exclusive denominational claim to our lamented brother; nor do we assume that sorrow for his loss is confined to members of his own communion. He was a Catholic Christian. He embraced in his love all the followers of our common Lord, and in return, all classes of Christ-

* A funeral discourse, delivered in the First Presbyterian Church, Burlington, New-Jersey, on the 30th of July, 1860, on the occasion of the funeral of Rev. Cortlandt Van Rensselaer, D.D., by Rev. Charles Hodge, D.D.

ians to whom he was known regarded him with affectionate confidence, and mingle their tears with ours over his grave. No trait of his character was more conspicuous, as this community can testify, than this genuine catholicity. He loved his Saviour's image wherever he caught its reflection.

Our lamented brother was the son of the Hon. Stephen Van Rensselaer and Cornelia Paterson. These are historical names, the one in New-York, the other in New-Jersey. He was born in the city of Albany, May 25th, 1808. He graduated at Yale College in 1827. He was admitted to the bar in his native State in 1830. The same year, having decided to devote his life to the work of the ministry, he entered the Theological Seminary at Princeton, New-Jersey. He was ordained to the sacred office in 1835, and commenced his ministry in preaching to the colored population in Virginia. Circumstances beyond his own control, constrained him to leave that chosen field of labor, and in 1837 he was installed the pastor of this church.* In 1847 he was chosen Corresponding Secretary, and principal executive officer of the Board of Education, under the General Assembly of the Presbyterian Church, in which service he continued to the end of his laborious life. This is a brief record of the more important dates in his professional history. The details of his inward and outward life can not, of course, be expected on this occasion.

The word which spontaneously rises to every lip in the contemplation of the character and life of our departed brother, is but the echo of those from the lips of Christ, which we are all assured greeted his disembodied spirit: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The word *good* is used in manifold senses, but they all fall under two heads: first, that is good which is what God designed it to be; which has the qualities or attributes which fit it for its appointed sphere. In that sense, all creatures, animate and inanimate, rational and irrational, as they proceeded from the hand of God, were pronounced very good. But, secondly, *good* means suitable, agreeable, useful, or beneficent. Thus we say, a good tree, good fruit, good works, a good man. That is good which does good. In the absolute sense of the word, that only is good which is free, not only from defect, but from limitation. The Infinite alone is good. Therefore, as our Lord says, "there is none good but one—that is God." He only is good essentially, immutably, and infinitely; and he only is the ultimate and original source of all goodness to be found in creatures. This infinite or absolute goodness appeared on earth, clothed in a pure humanity, and now exalted to celestial beauty and glory. Recognizing the truth of our Lord's declaration, that God only is absolutely good

* First Presbyterian Church, Burlington, New-Jersey.

in himself, and the source of goodness in all others, we may, in accordance with scriptural language, speak of a man as good who is measurably in himself what he ought to be, and who does good to others; who has not self for his object; but who sacrifices self for the improvement or happiness of his fellow-men. In this sense, Cortlandt Van Rensselaer was preëminently good. He was a good son and brother; a good husband and father; a good citizen, neighbor, and friend; a good minister and a good Christian. A man who sustains well all these relations, who so acts in them all as to make himself a source of improvement and happiness to those with whom he is connected, may well be called a good man. Such are the infirmities of natural disposition in most men—such the weakness of the principle of grace, that it is rare that even sincere Christians can be called good in this wide sense of the word. They are good in that they strive to keep the commandments of God, and in that they feel the power of the truth. They are good God-ward rather than man-ward. They are not good in the sense of being amiable, kind, beneficent. They are not centers whence good radiates; they are not the dispensers of happiness in the spheres in which they move. They are often selfish, irascible, penurious, or unfeeling. Such men may be saved, but as by fire. It is no common praise, therefore, when we say Cortlandt Van Rensselaer was a good man; right in himself, and a source of good to all about him.

He was faithful as well as good. This, again, is a word of wide import. He is faithful who exercises faith, or is a believer; as when we speak of the faithful; who is worthy of faith, as when it is said, God is faithful; and who manifests fidelity in the discharge of duty, as when we speak of a faithful servant. Dr. Van Rensselaer was faithful because he had faith, that greatest gift of God to man. He believed God's word. He held that great Augustinian system of doctrine therein revealed, which underlies the religion of the Church. He had his full share of inward conflict—that conflict which arises from the difficulty of reconciling the teachings of the Spirit in his word and in the hearts of his people, with the conclusions of natural reason. But he came off a victor in that struggle and learned how to bring down every proud thought and every high imagination to the obedience of the faith. Much as true Christians may appear to differ in this theology, they all agree in their religion, and their religion is only the subjective effect of the same glorious truths objectively revealed in the word, which truths, therefore, all the true children of God really embrace.

The doctrine of the Trinity, on which the whole scheme of redemption is founded; the doctrine of the supreme divinity and perfect humanity of the Lord Jesus Christ as the great object of Christian faith and worship; the doctrine of the native depravity and helplessness of fallen man; of gratuitous acceptance with God

through the righteousness of Christ; of regeneration and sanctification by the power of the Holy Ghost; the doctrine that God is a sovereign, working all things after the counsel of his own will; that salvation is a matter of grace in its inception, progress and consummation; the doctrine of the communion of saints, the resurrection of the body, and eternal judgment. These are doctrines which, however they be wrought up into systems of theology, constitute the basis of the religious experience of all true Christians of every name and denomination. To these doctrines our brother was faithful—sincerely believing them, openly professing them and proclaiming them from the pulpit and the press from the beginning to the end of his professional life. He was no less faithful to his principles—always ready to declare them, never forsaking them for any consideration of expediency, so that he could always be relied upon. No one was ever disappointed in looking for his support in behalf of any principle or measure to which he stood committed. He was faithful also to all his obligations—in the cultivation of his talents, in the employment of his time, turning every day to account, in the use of his wealth, avoiding all expenses for personal habits, living unostentatiously, distributing to every good enterprise, dispensing his charities abundantly but silently, not letting his left hand know what his right did. No attribute of Dr. Van Rensselaer's character was more conspicuous than his fidelity. He was a thoroughly sincere, honest, reliable, conscientious man, incapable of any dishonorable under-handed course of action, true to his principles, to his friends, and his Divine Master.

He was in the true sense of the word a servant. This was the favorite designation of the apostles. Paul called himself habitually the servant of Jesus Christ. He desired to be so regarded, and to live in accordance with the relation indicated by the word in its strongest sense. So did our departed friend. He was the servant of Christ because he was his property—the purchase of his blood. He was not his own master; he belonged to Him who had loved him and given himself for him. The will of Christ and not his own will became the authoritative rule of his life; and the service of Christ, the promotion of his kingdom and glory, the end to which he consecrated all his energies. This service comprehended every thing—the homage of the understanding, the subjection of the conscience, the devotion of the heart, and the conduct of the life. Not merely religious duties, but all moral and social duties, are included in this service, for we are required to be subject unto men, to be truthful, pure, and benevolent, not as men-pleasers, but as serving the Lord.

In this service Dr. Van Rensselaer was indefatigable. He was one of the hardest-working men in the Church. He worked incessantly, even in the railroad car and the steamboat; sitting at

the Board of the Directors or of the Trustees, when nothing important demanded his attention, you would find him busily employed, writing letters, making extracts from books, or taking notes for future use. He gave himself far too little rest. When he assumed the conduct of the Board of Education, its operations were confined to the support of candidates for the ministry. He probably increased his labors fourfold by including the organization and support of parochial schools, Presbyterial academies, and Synodical colleges. Not content with all this, he labored incessantly with his pen. He published an annual volume of addresses and discourses on the general subject of education; he originated and conducted a monthly magazine, a work in itself almost enough to fill the hands of one person. He was constantly called upon to preach or to deliver public lectures in furtherance of the great cause in which he was embarked. All this service was rendered not only gratuitously, but at a large and constant pecuniary sacrifice. This activity continued to the last. When unable to leave his house, or even his bed, or to hold his pen, he still dictated, and employed the last remnants of his life and strength in devising or recommending works of general utility. He was, therefore, truly a servant, a good and faithful servant, and he has now ceased from his labors and entered into the joy of the Lord.

The souls of believers at death, being made perfect in holiness, do immediately pass into glory, and their bodies being still united to Christ, do rest in the grave unto the resurrection. Such is the doctrine of our Lord. He tells us that Abraham, Isaac, and Jacob are now alive, because God is not the God of the dead, but of the living. Lazarus, he tells us, was, at death, carried by angels to Abraham's bosom, and was there perfectly blessed. He said to the thief on the cross: "This day shalt thou be with me in Paradise." And Paradise, Paul tells us, is the third heavens. The Apostle also teaches us that when the earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens; and that he desired to be absent from the body, and present with the Lord. But presence with the Lord is the believer's heaven; it is the highest conception he can form of blessedness; it is all that his soul desires. The state, therefore, which intervenes between death and the resurrection is not a state of unconsciousness. It is a state of complete glory and blessedness; complete, in the sense of being as great as the condition of a disembodied spirit is susceptible. There is to be a higher state, when Christ shall come a second time without sin unto salvation, when the dead in Christ shall rise first, and their bodies fashioned after his glorious body. It is a great consolation to Christians to know that those who depart in faith do thus immediately enter into the joy of the Lord.

The joy of the Lord is not that joy which he gives, but it is his joy—that which the Lord himself possesses. The Bible teaches us that Christ and his people are one—one in the sense in which Adam and his posterity, a vine and its branches, the head and members of the human body, are one. This union is threefold. There is a federal or covenant union, founded on the counsels of eternity, in virtue of which Christ is the head and representative of his people; there is a vital union arising from the indwelling of the Holy Spirit, which is the Spirit of Christ, and there is a voluntary conscious union by faith. Those who are united to Christ as to be one with him, are so in such sense that his death is their death, his resurrection is their resurrection, and his exaltation and glorification is theirs. They are to sit with him in heavenly places. They are to reign with him. They are to be glorified together. The glory, says our blessed Lord to the eternal Father, which thou hast given me I have given them. In the second chapter of the Epistle to the Hebrews the Apostle teaches us that the dominion promised to man, to which the Psalmist refers when he says, Thou hast put all things under his feet, has no limitation, God himself excepted; that in the person of Christ, and in union with him his people are to be exalted to universal dominion. They are to reign with Christ. Know ye not, says Paul, that we are to judge angels? The joy, therefore, into which our brother has entered is the inconceivable glory which the Lord has. It is,

1. The joy of victory. Christ assumed our nature in order that he might, by death, destroy him that had the power of death, that is, the devil. He came into the world, as he himself says, to destroy the works of the devil. He conquered all his and our enemies on the cross; and as he rose all the angelic hosts shouted for joy, and said, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in." In this victory all his people share. They escape as a bird out of the hand of the fowler. They are delivered from the power of Satan; he can no longer tempt, afflict, much less destroy. They are freed from the condemnation of the law; they have escaped from the wrath to come. They are victors, not only over Satan's power, but, so to speak, through Christ's blood, over God's justice. They are delivered from the bondage of corruption, from the power of indwelling sin, from an evil heart of unbelief. They are more than conquerors, through Him who loved them. The highest earthly joy is that of the conqueror, when life, country, liberty, every thing has been at stake. But the exultation which fills the heart of the humblest believer, who feels himself at last a conqueror in the struggling for his soul over death and hell, can never be imagined until it is experienced. This triumph, and its consequent joy, into which the believer enters at death, is, however, not merely a triumph over his own spiritual enemies—the

prize achieved is not merely his personal salvation—it is the triumph of light over darkness, of Christ over Satan, of the kingdom of God over the kingdom of Satan. It is a victory, the glorious consequences of which are to fill immensity and eternity. Oh! what a joy is that in which the believer enters when his soul rises from the field of conflict here, and joins the victorious hosts above!

2. The joy of the Lord is the joy of perfection. It became him through whom are all things, and by whom are all things, in bringing many souls unto glory, to make the Captain of their salvation perfect through suffering. This perfection to which Christ attained was the completion of the work of redemption for his people. The perfection to which his people attain is the completion of the work of redemption in themselves. It is restoration to the image of God. It is the perfection of their whole nature, including perfect knowledge. Now we see as through a glass darkly; then shall we see face to face. Now we know in part; then we shall know even as we are known. A perfectly unclouded intellect, expanded to its fullest capacity, and filled with all knowledge, is one element of that perfection on which the believer enters at death. It is also a perfection in holiness, not only negative in entire freedom from sin, but positive in the highest exercise of all holy affections. It is a perfection of reconciliation and communion with God. The soul is filled with his fullness. It is filled with God. It is admitted to the beatific vision, to the unveiled manifestation of his glory, and to the unlimited communication and assurance of his love. These are words which neither you nor I can understand. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for those who love him." Beloved, we know not what we shall be; but we shall be like him, for we shall see him as he is.

3. The joy of the Lord, is, as we have seen, a joy of dominion. He has received a name which is above every name. He is exalted above all principalities, and thrones, and dominion. To him every knee shall bow, of things in heaven, and things on earth, and things under the earth. Of his dominion there is neither limit nor end. It is an everlasting kingdom. In this dominion his people share. Into the joy of this sovereignty they enter. What this means we need not care to know. It is enough that it means more than tongue can tell or heart conceive; that it includes glory, honor, and immortality; that it implies the constant, beneficent, and beatifying exercise of all our powers in the promotion of the highest glory of our Redeemer, the highest good of his kingdom.

Cortland Van Renssalaer has, then, entered into all this joy! Oh! couldst thou shed one beam of thy present glory on our tear-

dimmed eyes, they would be dimmed no longer. They would be radiant with something of thy own brightness. Let us comfort ourselves with these words: Those who sleep in Jesus are with Jesus. The death of such a man is, indeed, to his family, to his friends, and to the Church, an irreparable loss. It is a great calamity, and it must be felt and grieved over as such as long as we live. But our sorrow should be moderated, elevated, and sanctified by the remembrance of what, by the grace of God, he was and did, and by the consideration of what, by that same grace, he now is. The more we turn our minds and hearts toward heaven, the more shall we be reconciled to the increasing desolations around us on earth.

Let those of us who profess to be the servants of Christ, see to it that we are good and faithful. The name, or even the reputation will avail us little. If we are ever to enter into the joy of our Lord, we must be his servants, we must feel that we are not our own, that we belong to Christ. His will must control our conduct. It must be truly our purpose in life, not merely to live, not to advance our own interests or honor; we must sincerely live and labor for him. Otherwise, we shall see many come from the north, and the south, and enter into the joy of our Lord, and we ourselves be cast out. As far as we are concerned, there are two things which this sad occasion should impress deeply upon our hearts. The one is, the unprofitableness of our past lives. How little have we done! How have we failed in the character of good and faithful servants! The other is, the unspeakable importance of the time which may still be allotted to us. If we have as yet done little, so much more is it necessary that we redouble our diligence in the future. Let us turn away from the grave of our honored brother, humbled for the past, but animated with new zeal in the service of that Divine Master who admits the lowest of his faithful servants into his own abounding joy.

Every one here present must ask himself the question: "What shall it profit a man should he gain the whole world, and yet lose his own soul?" Who would not rather live the most self-denying life, if he could only die the death of the righteous, rather than be clothed in purple, and fare sumptuously every day? The utter folly of living for ourselves or for the world, if it is learnt any where, may be learned here. Be persuaded, then, my hearers, to give yourselves to Christ. You can do nothing to merit his favor, much less to merit heaven. But he will give you heaven as a gratuity, if you will only give him your hearts; if you believe his gospel, enroll yourselves among his true worshipers, and devote yourselves, out of love, to his service.

SERMON XXVII.

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THE FUTURE STATE OF THE HEATHEN.

"The end of these things is death."—Rom. 6: 21.

THE Apostle Paul in this verse, and in those which precede it, is addressing those who had recently been converted from heathenism to the faith of the Gospel. He reminds them that, in their former heathen state, they had been "the servants of sin." They had "yielded their members servants to uncleanness, and to iniquity unto iniquity." But in the text he assures them that "the end of these things is death." "For," he immediately adds, "the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." The death here spoken of stands in immediate contrast with eternal life. Consequently, it must be eternal death. We have, therefore, in the text this affecting truth: The end of heathenism, or of those practices in which the heathen commonly indulge, is eternal death.

In contemplating the future state and prospects of the heathen, it is proposed to show—

- I. That the heathen are sinners against God.
- II. That being sinners, they are justly exposed to the penalty of the divine law.
- III. That from this penalty they can not be delivered without repentance and reformation.
- IV. That the heathen in general exhibit no satisfactory evidence of repentance, but the contrary. And
- V. The Scriptures teach directly, and not by mere inference, that the end of heathenism is eternal death.

I. I am to show that the heathen are sinners against God.

We might infer as much as this from the fact that, like us, they are the children of a fallen father, and belong to a depraved and corrupted race. Are not the heathen human beings? Do they not belong to the "one blood," of which God hath made "all men for to dwell on the face of the whole earth"? Are they not the posterity of Adam? If so, then, undoubtedly, they are depraved

and sinful; for this is true of all Adam's posterity. "By the offense of one, the many were made sinners." "By one man, sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned."

The Scriptures assert frequently and positively that the heathen are sinners. Thus Paul says to the converted heathen, in verses already quoted: "Ye were the servants of sin," "Ye have yielded your members servants to uncleanness, and to iniquity unto iniquity." These were converted heathen to whom Paul speaks, in his Epistle to the Ephesians: "You hath he quickened, who were dead in trespasses and in sins; wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." These same Ephesians Paul further exhorts that they walk not, henceforth, as other Gentiles, or heathen, "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness."

This same Apostle describes the heathen of his time, generally, with whom he had the best opportunity of being acquainted, as "filled with all unrighteousness, fornication, wickedness, envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Assuredly, persons of whom all this could be said in truth—said under the inspiration of the Holy Spirit—must be sinners against God. Indeed, it was the principal design of the Apostle Paul, in some of the first chapters of his Epistle to the Romans, to prove, respecting both Jews and heathens, that "they were all under sin." "All have sinned and come short of the glory of God."

That the heathen of our times, like those of whom Paul speaks, are "all under sin," is proved by the testimony of missionaries, and of other competent and impartial witnesses. Every command of the decalogue—every precept, whether of natural or revealed religion, is openly and shamelessly violated among them. They are, almost without an exception, idolaters. They are, to a shameful extent, the profaners even of their own sacred things. Instead of honoring and protecting their aged parents, they, in some instances, abandon them to perish with hunger; in others, they burn them, or bury them alive; and in others, slaughter and devour them. Their murders are frequent, and of the most horrible description. "Their lewdness," says one who had long resided among them, "is such as can never be described by a Christian writer." Their sacred books rather encourage than prohibit theft.

In some places they even "pray that they may become expert in it, boast of it when successfully accomplished, and expect to be rewarded for it in the future world." "Among the common people of India," says a veteran missionary, "lying is deemed absolutely necessary; and perjury is so common, that no reliance whatever can be placed upon the testimony of heathen witnesses. For a piece of money not larger than a four-pence, they can be hired to swear to any thing which their employer requires." The same missionary adds: "The characters of the heathen have not at all improved, since the days of the Apostle Paul." The language of the Apostle is most strikingly applicable to them still: "Their throat is an open sepulcher, with their tongues they have used deceit, the poison of asps is under their lips, their feet are swift to shed blood, and the way of peace they have not known."

I submit, therefore, whether it has not been proved, both from reason, Scripture, and fact, that the heathen are sinners against God; not such sinners as they would be, if they perpetrated the same crimes under the light of the Gospel, but sinners against the light they have—against the light of reason and conscience—transgressors of that law which is written on the heart of every human being.

But if the heathen have broken the law of God, then they have justly incurred its penalty. This is my second proposition. The law of God, like every other good law, has a just penalty annexed to it. This is true, not only of those laws which are written in the Bible, but equally of those which are discoverable by the light of reason and nature. Nor are we left in ignorance as to what the penalty of the divine law is. It is called in the Scriptures death—the second death—eternal death. It is the same that was inflicted on the rebel angels when they sinned—who "were cast down to hell, and reserved in everlasting chains, under darkness, unto the judgment of the great day;" the same that will be inflicted on all the wicked at the close of the judgment. They shall "depart accursed into everlasting fire, prepared for the devil and his angels." Such, as appears from the actual and threatened infliction of it, is the proper penalty of the divine law; varying, in the degree of its intensity according to the different degrees of guilt, but in all cases, eternal death—"an everlasting destruction from the presence of the Lord, and the glory of his power."

Now this penalty the heathen, by transgressing the law of God as they have done, have justly incurred. They are justly exposed to it; they lie under it; and nothing saves them from it, or saves any sinner, but the continued forbearance and longsuffering of God. Accordingly, Paul says, referring especially to the case of the heathen: "As many as have sinned without law," that is, a written law, "shall also perish without law." And in another

place, having described the wicked practices of the heathen, he represents it as "according to the judgment of God, that they which commit such things are worthy of death."

Of course, the guilt and the future punishment of the heathen will be in proportion to the light they have resisted. It will be far less in degree than though they had slighted the Bible, and rejected a freely-offered Saviour. Not having known their Lord's will so fully as many others, they will be beaten with fewer stripes. Still, they will be beaten. They will be punished as they deserve. They have incurred the penalty of the law they have broken, which involves the eternal ruin of the soul; and this—unless it be freely remitted unto them—unless they are forgiven—they must all suffer.

But this brings me to my third proposition, in which I am to show that the terrible penalty of the divine law, which the heathen have justly incurred by sin, can not be remitted to them, or to any other sinners, without repentance and reformation.

In the Scriptures God makes repentance not only the condition, but the indispensable condition of forgiveness; affirming repeatedly and expressly, that there can be no forgiveness without it. He not only says, "Repent, and ye shall be forgiven;" but, "Except ye repent, ye shall all perish."

And this decision of Scripture is entirely in accordance with the dictates of reason. For God to bestow a pardon upon the impenitent transgressor would be inconsistent with his character, and his honor as a sovereign. The impenitent transgressor is one who persists and justifies himself in his rebellion. The language of his heart to God is: "Depart from me, for I desire not a knowledge of thy ways." And now, were God to bestow a pardon upon such an one, the sinner would not humble himself to God, but God would humble himself to him. He would virtually say to the sinner: "You have been right, and I wrong. You have no need to become reconciled to me, but I must come down, and sit in the dust, and seek a reconciliation with you."

Besides, of what avail would it be to impenitent sinners, were God to pardon them? Retaining their hard and unsanctified hearts, they would instantly and continually repeat their transgressions, and fall again and again under the sentence which had been remitted. And were God to pardon them finally, and receive them up to heaven, it would be no heaven to them. They would have no meetness for such a heaven. They could not unite in its employments, or participate in its joys; and though dwelling amid the glories of the upper world, they would find themselves forever miserable.

It follows, from these remarks, that repentance, as the condition of pardon, is not an arbitrary one. It is required for the best and

most obvious reasons. It results from the very nature and necessity of the case. It is as applicable to heathen sinners as to any others. God can no more forgive them, without repentance, than he can those who have sinned against greater light. Accordingly, we find the Apostle Paul thus addressing a heathen congregation: "God now commandeth all men every where to repent." He also tells us that in preaching to the Gentiles, or heathen, he had showed them "that they must repent, and turn to God, and do works meet for repentance." (Acts 17 : 30 ; 26 : 20.)

And now we come to the question under our fourth proposition—a question on the decision of which the future condition of the heathen most essentially depends: Do they, in their heathen state, repent of their sins? Do they furnish any satisfactory evidence of repentance? Most gladly would we accept such evidence, if it were furnished; but where shall we look for it? Is it to be found? Did Paul find the heathen among whom he went publishing the Gospel of the grace of God, already in a penitent, humble state, prepared to welcome and embrace the truth? Do our missionaries find the same? I would not say that there never was a pious heathen. I hope there may have been some of this character. And as to the final salvation of pious heathen, I do not entertain a doubt. They will be forgiven as soon as they repent. They will be saved through Christ, though they may not have heard of him in the present life.

But do the heathen, in frequent instances, repent? Do they give satisfactory evidence of repentance? These questions I am constrained to answer in the negative. The true penitent sorrows for his sins, searches them out, strives against them, and endeavors to overcome them. But is this the case with the heathen generally? So far from this, we find them loving their sins, excusing them, and persisting in them. They cling to their idols, and will not give them up. They are devoted to their lascivious and murderous practices, and will not forsake them. Their frauds, their plunders, their perjuries, their falsehoods, their savage cruelties and wars, are still persisted in, though the evil of such things is deeply felt by them, and often acknowledged. And when the Gospel is brought to them, and its divine light begins to shine around them, it is not welcomed but repelled. They resist every effort to improve their moral condition, until, by the power of God's Spirit upon them, their hearts are softened and subdued.

With facts such as these standing out before us, and staring us in the face, how can we resist the conclusion that the heathen, in general, are impenitent, hard-hearted, not only ignorant, but perverse, in love with sin, and resolved to persist in it to the bitter end?

Such, certainly, is the conclusion to which our modern mission-

aries come. They have the best possible opportunities for forming a judgment in the case, and their deliberate judgment is such as I have stated. After a twenty years' residence in India, Dr. Ward says: "I have never seen one man, in his heathen state, who appeared to me to fear God and work righteousness. On the contrary, the language of the Apostle is most strikingly applicable to them all: There is none righteous, no, not one. There is none that understandeth; there is none that seeketh after God."

Another missionary says: "As my acquaintance with the natives increases, I am the more convinced that there is scarcely one who has the least pretension to any religious concern."

I have before shown that the heathen are sinners; that as such, they are under sentence of eternal death; and that this dreadful sentence can not be remitted without repentance and reformation. And we now see that the heathen, in general, do not repent, but love their sins, and are resolved to persist in them. The conclusion therefore is inevitable,—I know not how to avoid or resist it,—that the great body of the heathen are not delivered from the fearful wages of sin, but are descending, in successive multitudes, down to the chambers of eternal death.

I only add, fifthly, that this inevitable, painful conclusion is sustained by the current representations of Scripture. "The wicked shall be turned into hell, with all the nations that forget God." "The nations that forget God" were undoubtedly the heathen nations in the vicinity of Canaan; and these, together with all the wicked of the earth, are represented by the Psalmist as turned into hell. "Pour out thy fury upon the heathen, and upon the kingdoms that have not known thy name." Here again the heathen are represented as the objects of God's intense displeasure—as justly exposed to his wrath. The Apostle Paul speaks of the unconverted heathen as "children of wrath;" and represents those who sustain the characters and pursue the vile practices of the heathen, as having no part in the kingdom of God. "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God." Again: "No whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of God." The sins spoken of in these several passages are those in which the heathen generally live, and

in which the Apostle, in other places, declares them to live. They are the same in which the heathen are living now; and yet the Apostle here assures us, over and over again, that those who do these things "shall not inherit the kingdom of God." It is submitted, therefore, whether the conclusion is not fully established—established by every kind of proof that the subject admits of, and in a way never to be shaken—but with the Bible itself, that the end of heathenism is eternal death; or that the great body of the heathen—all of them who live and die impenitent, will go away at last into eternal punishment.

I know that plausible objections are urged against this scriptural conclusion, but they are all based on false assumptions, and of course vanish as soon as they are brought into the light of truth. It is said, for example, that the heathen are in a state of invincible ignorance; that they do as well as they know, and as well as they can; that they are to be pitied and not blamed; that they deserve no real punishment; much less to be punished forever. But not one of these positions can be sustained as true. It is not true that the heathen are in a state of invincible, excusable ignorance, having no light. They have the light of nature, of reason, of conscience. They have the means of coming to a knowledge of the true God; for "the invisible things of God are clearly seen, being understood by the things that are made, even his eternal power and Godhead;" so that those who have no other light but that of nature, and yet remain ignorant of God, are without excuse. It is not true that the heathen do as well as they know, or as well as they can. They know a great deal better than they do—a great deal better; and might do better, if they would. They are not to be regarded, therefore, as mere objects of pity. They are criminal, culpable, in the sight of God. They are justly to blame for their sins. They feel and know that they are. They know that they are deserving of punishment; and hence the various expedients to which they resort to pacify conscience, and appease the anger of their gods.

The heathen do not deserve so great punishment, indeed, as though they had resisted greater light—the light of the Bible and the Gospel, the offers of Christ and his salvation. But they are guilty of resisting and abusing the light they have; and unless they repent and are forgiven, must receive a just punishment at the hands of God.

But will their punishment endure forever? Will it have no end? Will they not have, at least, a probation, a space for repentance, an opportunity to recover themselves, in the future world? This, I know, is the hope of some; but I see no ground for it in the Bible. The Bible holds out no more hope for the heathen sinner after death, than for the nominally Christian sinner. It is appointed unto both classes once to die; and to both alike, the

next thing after death is the judgment; and following the judgment, are the changeless retributions of the eternal state.

Nor do we discover any better hopes for the dying heathen, looking at his case in the light of reason. The world of woe is not adapted, like this world, to be a state of probation for any one. It is not favored, as this life is, with calls and warnings, with the strivings of the Spirit, and with other good influences and restraints. Of course the sinner will never repent there, and of what use to grant him a space for repentance? The tendency of every thing in that world is downward—freely, voluntarily, perpetually downward, and that forever.

Show me that the sinner in the other life, whether Christian or heathen, will ever relent, and be humble, and begin to feel after God, and I will admit that there may be hope in his case. But the truth is, he will never do this. His heart is hard, his will is obstinate, and is growing more obstinate at every step; so that while he bites and gnaws his very tongue for pain, he does not repent of his evil deeds. In him is verified the saying of Solomon: "Though thou bray a fool with a pestle, in a mortar, yet will not his foolishness depart from him."

The conclusion, therefore, remains unshaken, notwithstanding the objections which have been urged against it, that the end of heathenism is eternal death; or that the great body of the adult heathen—for I do hope that infants are saved the world over—will lose their souls forever.

And now what a fearful conclusion is this! Let us pause and contemplate it, and not be in haste to dismiss it from our minds. Not less than six hundred millions of the present inhabitants of our globe are heathens. Three fourths of this number are adult heathens. Each one of these is an immortal creature; destined to outlive the stars; destined to exist forever. Now they have a season of probation; but this is rapidly, and with successive multitudes of them constantly, coming to a close. In a mighty stream they are pouring continually over the boundaries of time; and when once they have leaped those boundaries, where do they fall? Alas! we have seen where. They fall to rise no more. They sink to darkness, misery, and death. They go to be treated, not hardly or cruelly, but justly; go to the judgment of Him by whom actions are weighed; go to be punished, as their sins deserve, forever.

Now these are not fictions, but facts—fully established by the Scriptures, and proved incontestably in this discourse. And are they not stirring, overwhelming facts, sufficient and more than sufficient, to rouse up every Christian heart? Here is a broad and resistless current dashing down from the whole heathen world into that lake which burneth with unquenchable fire, on which hundreds of millions of immortal beings are descending, and by

which thousands upon thousands are every day destroyed; and shall we sit down and contemplate such a scene—shall we be able to speak or write of it, unmoved? Or shall not each one of us rather exclaim, in accents of Christian love:

“My God, I feel the mournful scene,
My spirits yearn o’er dying men!
And fain my pity would reclaim,
And pluck the fire-brands from the flame.”

There is a remedy for all this evil; a remedy sovereign and effectual; and this we have in our own hands. It is the Gospel. This offers peace and pardon to those who are guilty and ready to perish. This bears on its wings of love the messages of light and salvation to those who sit in darkness, and in the region and shadow of death. Let the Gospel be universally diffused and embraced, and the broadroad to ruin is no longer frequented; that stream of moral death of which we have been hearing, is dried up; and myriads of immortal beings, “immersed in the guilt and pollution of sin, and ripening only for fellowship with spirits in the prisons of despair, are transformed in the likeness of the Holy One—cheered on earth by the consolations of his grace, and received to the mansions prepared for them that love him in the skies.”

Who, then, would be backward in diffusing the gospel of the grace of God? Who will say, There is nothing for me to do in the benevolent work of spreading all over the earth the knowledge and blessings of this great salvation? Who that has a competence of this world's goods but will deem it a privilege to contribute of his substance towards helping forward this blessed work? Who that has a mite to spare, but will cheerfully yield that mite, when the cause and commands of his bleeding Savior, and the eternal welfare of millions ready to perish, are requiring it at his hands? And who that has a heart to feel, or a tongue to pray, but will unite to give his God no rest till he shall appear to save the sinking nations—till he shall establish and make Jerusalem a praise in the whole earth?

Those persons who believe the heathen to be happy in this life and safe for eternity, or who regard the Gospel as a means merely of improving their temporal condition, will, of course, feel no great interest in making them acquainted with it. Nor will those be much more interested, who believe that the heathen are to have another opportunity of hearing and embracing the Gospel—perhaps a much more favorable opportunity than they can have here—beyond the grave. Such persons have never been much engaged in the work of evangelizing the heathen, and they never will be. But those who look upon the state of the heathen as it has been exhibited in this discourse—who regard them as plunging together

down to the regions of eternal death, from which nothing can rescue them but that mercy which is offered through Christ—an offer to be accepted in this life, or never—all such, it would seem, must be engaged to pour the light of the Gospel at once upon their darkened minds, and bring them to know and love the truth. It was those views of the moral miseries and dangers of the heathen which pressed, like a mountain, on the heart of Paul, and urged him onward in his career of love. And similar views have impressed and excited all the faithful missionaries, and ministers, and private Christians, who have lived and died since. Of such, my brethren, let us be the consistent followers, and whatever sacrifices we may be called to make, or afflictions to endure, in the service of our beloved Lord, will be shortly compensated and swallowed up in a far more exceeding and eternal weight of glory.

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